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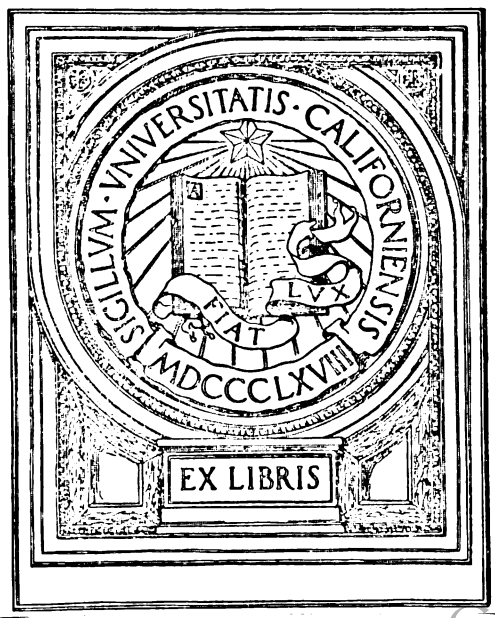

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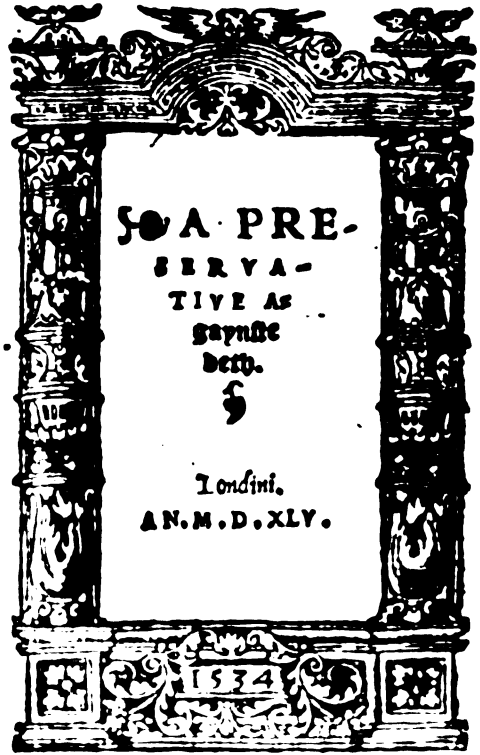

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THOMAS ELYOT

KNYGHT TO HIS VVORE

wyppfull frende, syr Edwarde North knight chancellour of the augmentacions of the reuenues of the kinges croune, desireth well to doo.

The lyttell boke whyche I sent to you at the begynnynge of lent last passed, a smal requitall of your gentyll benefites, I haue caused nowe to be printed: as well for a testimonie of the herty loue, whiche I doo beare toward you, and that beinge printed it maie the lengar endure with you and others, as also that my priuate gyft maie be beneficiall to many men, whiche without disdaine or enuy will oftentymes reade it. I knowe well, some men will thinke, and saie also perchaunce, that I spende my witte vainely. for it is the office of priestes for to preache, and that it dothe not pertcine to a knyght, muche lesse to a shrifte, to write, specially of suche holy

matters. Also that in writyng to you, whiche are continually occupied about the kynges maiesties busynesse, I lose all my labour: considering that beside the tymes of meale and of slepe (whiche also be litell and scarse, as I well haue perceyued) there remaineth with you none opportunitie to reade any bokes of englyshe or latin. Truely I confesse, that prestes ought to preache, and that it is their propre office. And yet no christen man is excluded to gyue good counsaile in that whiche pertayneth to the lawes and commandementes of almighty god. And he that can do it, and will not (though he be no prest) I dout not but he shall make a straite rekenyng for hydynge his talent. A knyght hath receiued that honour not onely to defende with the swerde Christis faithe and his propre countrey, agaynst them, whiche impugneth the one or invaderth the other: but also, and that most chiefly, by the meane of his dignitie (if that be imployed where it shuld be, and esteemed as it ought to be) he shuld more effectually with his learnyng and witte assayle vice and errour, moste pernicious enemies to christen men, haunting ther-

therynto for his swerde and speare his tunge and his penne. And where for the more reuerence due to the order of prestehode, it is most congruent and sittyng, that preaching in commune assembles, be reserued onely to that ministracion, yet where a knyght or other man, not being of a lite estimacion, hath learnyng ioyned with moderate discrecion, yf he being zelouse of vertue, and mened onely by charitie, wolde sayne haue other men to remembre their state and condicion, and according to their dueties, to loue god, and to feare his terrible sentence, what lawe or raison shuld lette hym, with an humble spirite and vncorrupted intent, to set furth in writing or print, that whiche shalbe commodious to many men? And if he be a knight, or in other authoritie (for the rarenesse of learnynge founden in suche men) the warke shal be muche the better imbraced, and of the moo men desyred. Also for asmuche as I am a sherriffe, I think my selfe the more bounden to bee thus occupied. For lens it pertaineth to myn office, and also the lawes of this realme doo compell me to punische transgressours: howe muche more is it my

duetie, to doo the best that I can, by all studye and meanes to withdrawe men from transgressing the lawes and commaundementes of god, whiche beinge diligently and truely obserued, the occasions of transgressyng of temporall lawes should be clerely excluded? Moreouer as often as I doo consyder the temporall punyshementes, and doo abhorre the sharpenesse of theim, I do reuolue in my mynde, what horrible peynes are prepared for theim, whome the sonne of god shall condemne at his generall iugement, to the whiche, temporall tormentes being compared, doo seme but a shadow: here begynne I to feare, not for my selfe onely, but alsoo for other, which either in transgressing goddis lawes, or neglectynge our duetes do prouoke his wrath daily by displesyng hym. Wherfore as wel for myn owne erudicion, as for the remembrãce of other men, I haue gathered togither out of holy scripture this litle treatise: whiche often tymes radde and kept in remembraunce, shall be a preseruatiue against death euerlasting. And as touching your oportunitie in the receiuyng it, although your ministracion be necessary, yet remembre the wordes, whiche our sauiour Christ spake vnto Martha. What I meane therby, by redyng and digestyng that place, whiche is in the tenthe chapitre of Luke, ye shal easily perceiue, without an expositour. At the least waie either by day or by night Martha shall finde oportunitie to sitte downe by her sister, if not, she shall find but litle thanke for all her good housewyfery. If Martha ministryng vnto Christ temporally, had no more thanke for hir labor, what thanke shal we looke for, whiche alwaie bee occupied about thynges that be worldly? thereby seekyng onely our temporall commoditie. But yet in our dayly exercise we maie sometymes ioyne the two systers togither, as well by secrete thankes gyuen to god for his sundry benefittes, as by frequent meditacion of our laste daie. Wherunto we shall fynde occasion, as often as we do here the bell tyng at the death or terrement of any man, or here reported of pestilence or warre, thynkyng theim than to be the trumpettes of death, whiche do call vs to crkuyng. And as touchynge the readyng of this litle worke, if ye do rede it in the masse

while, for lacke of tyme more conue-
nient, I dare vndertake, god will bee
therwith nothyng offended: but ye be-
ing therwith stired the more deuoutly
to serue hym, he shall receyue it of you
as a good praier, seyng that meditacion
and praier be but one thing in their na-
ture. And yet meditacion is the more
constant. For in praier the mynde is of-
tentimes wandring, and thinketh leaste
on that, whiche by the tunge is expres-
sed. In this wise doynge, ye shall not
lacke opportunitie to reade ouer this
boke, whiche shall not seme longe vnto
suche as I thinke that ye be, that is to
saye, in whome witte ouerflowethe not
grace, but gyueth place to her. Finally
by readyng therof I trust vnto god we
bothe shall receyue eche comforte of o-
ther, as well in this present worlde, as
in the worlde to come: whiche is the
perfection of amitie, whiche many mo
men haue writen of, than haue truely
vsed as they should doo. Thus I com-
mitte you to god, whom I moste hertily
praie, to keepe you alwaie in his fa-
uour long to continue.

The

THe hygh God
commandeth, the aun-
gell calleth, the trum-
pet from heauen most
terribly soundeth: A-
rise ye that be dead, and
come to the iugement:
Whither I dooe eate or drynke, (saieth
saynt Hierom) or what so euer els that
I doo, alwaye this voyce ryngeth in
myne eares: Aryse ye that be dead, and
come to the iudgement. As often as the
daie of iugement cometh to my minde,
my hert and all my whole body trem-
bleth and quaketh. This is spoken by
the blessed man Hierom, who not only
in his childhode and youthe spente his
tyme vertuously, but also beinge come
to the state of a man, excluded him self
from all worldly busynesse, and lyuing
to the age of.lxxxx.yeres, was euer con
tinually occupied in spirituall exercise.
Conferre his lyfe with our lyues, and
lette vs beholde, yf we ought any lesse
to remembre this sounde of the trum-
perte: Aryse ye that be dead, and come
to the iudgement. O good lorde, howe
should men here that be dead, and lac-
kyng lyfe? howe can a mannyse on his

Hieronymus super Matth.

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frete, and if he can not goo? howe maie he than come to the iudgement? yes well enough, if thou consyderest what thynge that deathe is. Truely death is none other thing, than the priuacion of corporall sensis, with the departyng of the soule from the body. For whan we here not, neither see, neither smell, nor taste, nor yet feele, than truely we bee in dyenge, or elles dead in deede.

Mat. 19. Luc. 3. Christe calleth oftentimes to vs: Kepe (saieth he) the commaundementes: Do workes of repentance: watche and pray: Geue in my name, and ye shall receyue an hundred tymes as muche as ye geue, and haue lyfe euerlastynge. Leat vs nowe consyder, if we dooe heare hym: or yf we would seme to here hym. The man that is deafe will make a countenance as he dyd heare: also he that is purblynde will seme to see perfitely, because thei would not haue their impediment knowen. And therfore both the one and the other maie soone be deceyued. Somme there be, that will saie, that thei see a thyng, whan thei looke not vppon it: And that thei heare one man speake, whan thei talke to an other. we in deede doo delite in thynges that

that be carnall and worldly. And yet whan men speake of thynges which be spirituall and heauenly, we with our mouthes doo commende it, fynally in our hertes we do nothyng regarde it. We leat Christ speake what he listeth, but yet we ceasse not to talke with his ennemies, the diuell, the flesshe, and the worlde. Call ye that heryng? no truely. To heare is properly in latine Audire, whiche comprehendeth two actes, that is to saie, to heare and also to obeye and do the thyng that is hearde: And therfore whan the latines would signifie, that the souldiours or seruantes did that whiche their maister or capitayne commaunded theim, thei vsed to saie in this wyse: Fuerunt eius dicto audientes, Thei obeyed hym and did as he bade them. Here Israel (saieth Moyses) Thou shalt loue thy lorde god with all thy herte, with all thy soule, and with all thy myght. In that he saieth Here, did he not also bidde them to loue god, ye also theim, whiche lyued thre thousande yeres afterwarde, although thei hearde not hym speake from the mountayn, nor yet sawe his maiestie. Nowe leat vs examine our selues, if we doee heare Deut. 6.

here hym. He will haue vs to leue him with all our herte, with all our soule, and with all our myght. Where all is, no parte can be lackyng: consequently where any parte fayleth, there is not the whole, if I geue all, than can I kepe nothyng. Where one muste haue all, there can be no parture. The worlde hateth god, wherfore there is no frendshyp nor agrement betwene them. God and richesse be so farre at discorde, that they bothe can not haue one man to serue theim, for nedes muste he hate the one, whiles he loueth the other. Thus saieth Trueth, whyche neuer fayneth nor lieth. We wold haue richesse, great possessions, muche rule and authoritie, we would not haue theim, except that we loued theim. No man is so madde, that he wouldbe haue the thyng that he hateth. All this is the worlde. for of the worlde it cometh, and to the worlde shall it be lefte. And therefore the loue that we beare toward it, we do wrongfully take frome God, whose onely shuld haue it. whereby we haue lost the more parte of our hearyng. Yet maie we happe eftsoones to recouer it, if we do receyue the medicines that Christe bothe

Io.1. Iaco. 4.

doeth teache vs, that is to saie, if we doe workes of repentaunce. those be thei whiche the wise man declareth in the boke named Ecclesiasticus, sayinge: Be conuerted to the Lorde, and forsake thy synnes: Praie in the lordes presence, and minishe thyne offences: Returne to the Lorde, and leue thyne vnrighte: Abhorre curseynge, and knowe righteousnesse and the iugementes of God: Persseuere and be constente in thy good purpose and praier to almighty God. Another medicine is, to watch and to praie. Christe findyng his disciples sleaping, bade theim wake and praie, leste they mought enter into temptacion. For he that is on sleape, lacketh vnderstandyng and reason, and all that whyle maie discerne nothyng, his enemies maie kyll hym ere he be ware: if any yll thyng come to hym, he doth not perceiue it. Finally he neglecteth al thyng, sleape onely lyketh hym, vntyll peyne constreineth hym to wake. But he that is perfitely wakyng, knoweth his enemie ere he come to hym, & by one meane or other auoydeth hym, eyther putteth on his armour and weapon, and manly resisteth hym. If any other annoy-

Ecclesiast. 17.

Mat. 26. Marc. 14. Luc. xxii.

ance

aunce cometh towarde hym, he eyther repelleth it, or fleeth awaie from it.

The diuell.

1.Pet.5. The diuell, moste greattest enemy vnto man, lyke a rorying lion goth about continually seking whom he mai deuoure: He goeth on the right hande, the lefte hande, before and behynde, and leaueth no part of man vnsaffed to set on his clawes, and to hold hym fast whyles he doeth deuoure him. whan goth he on the right hand? truly whan he persuadeth the thing, whiche is good in deede, not to be good: or to omitte to doo that thyng, wherby thou shuldest please almighty god, and kepe the from the perill of eternall damnacion. Praier (saith he) is nothing but lyppe labour, or vayne occupacion. Fastyng is a consumer and distroyer of nature. Almes deede hepeth men and women in pouertie, whyche trustynge therupppon, care not to laboure. Here vnto he wresteth holye scripture, and putteth in thy braynes false and counterfaite reasons. If thou be thorough waked; thou shalte shortely espie hym, only by remembrying, that God by his holye prophete, and Christe hym selfe often

oftentymes beadeth vs to praye. And Christe taught vs to praie: as the chief bulwarke against temptacion. And he hym selfe prayed not onely often, but also a great while togyther. dothe not Christe saye in the. xviii. chappytre of Luke: It is expedient to praie alwaie, and neuer to cesse. The vertue of a pure and cleane praier (saieth saint Augustine) is great and lyke a faithfull messanger, he doth his erande, and entreth into the place, where to, the flesshe may not come. Howe muche the diuell lyeth (as he is alwaie a lyar, and the father of leasynge) whan he persuadeth fastyng to bee the distroyer of nature, reason declareth, if scripture lacketh. For fastyng discretely vsed, preserueth nature, which superfluous eatyng corrupteth, and bringeth in sycknesse, whiche only abstinence oftentymes cureth. And lyke as repletion oppresseth the spirites, and maketh grosse and stynkyng vapours to ryse, wherby not onely the wittes be made dull, and reason is couered as it were with a cloude: so by fastyng and moderate abstinence, be made pure and swete vapours, wherof pure wittes is ingendred, the spirites be Luc. xviii. August. super psal. 65.

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Marc. 9. ing quickened, and raiſon ſet at hir li-
berte. whan the apoſtles coulde by no
meanes expel a deuil that was dumbe,
and demanded of Chriſt the cauſe why.
he aunſwered: This ſort of deuilles in
no wiſe iſſueth out of a man but by prayer
and faſtyng. Here what the holy and
great doctour ſaynt Auguſtine ſaieth:
Auguſt. in ſermo. de ieiunio. Faſtyng purgeth the mynde, lyfteth vp
the witte, ſubdueth the fleſhe to the ſpi-
rite, bringeth contricion and humilitie
into the hert, putteth awaie the myſte
of inordinate deſires, quencheth the fer-
uent heate of lechery, and ſtereth vp the
faire lyght of chaſtitie. And almighty
Ioelis. 2. god by the prophete Joel cryeth vnto
ſynners: Returne to me with all youre
whole hert in faſtynge, lamentacion, and
wepyng. Bee not theſe ſufficient wyt-
neſſes, ioyned alſo with naturall rayſon,
ynough to proue, that faſtynge is
good and not ylle. Than maieſt thou
perceiue well, that it is the deuill, that
perſuadeth the, that faſting is nothyng
but a deſtroyer of nature.

¶ Nowe touchyng almes dede. we ſee
ofttentymes that ſome men and women
in truſtyng to receyue almeſſe, do ceſſe
from labour, lyuyng in a beaſtly ydel-
neſſe

neſſe. yet almeſſe, whiche is an acte of
compaſſion toward theim, whiche bee
in neceſſitee, done only for goddis ſake,
can not be yll. Bleſſed is he (ſaieth the Pſal. 40.
prophete) that conſidereth the poore and
nedy perſon: In the ſoore and greuouſe
daie our lorde ſhall deliuer hym: Chriſte
hym ſelfe ſaieth, that in the generall Matt. 25.
iudgement, whan he ſhall ſytte in the
throne of his maieſtie, he ſhall reherſe
to theim, whiche ſhall be on his ryght
hande, howe thei gaue hym meate and
drynke, howe thei lodged him, clothed
hym, and whan he was ſicke dyd viſite
him, whan he was in priſon, came and
refreſhed hym. And they demaundyng
of hym, whan they dydde ſo: he ſhall
make them this aunſwere. Verily I ſay
vnto you, As longe as ye dydde it to one
of the pooreſt of theſe my bretherne, ye
dyd it to me. Kemblably he ſhall recite
to theim, whiche ſhall bee than on his
lefte hande, that thei dyd none of the
ſaide mercyfull actes vnto hym. And
they ſhall in lyke wyſe aſke of hym,
whan the ſawe hym in ſuche condicio-
on, and dyd not extende their charitie
towarde hym. He ſhall ſaie: Truely
howe often ſo euer ye dyd it not to one of

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these poore men, neyther ye than dyde to me. And than shal thei go vnto euerlastyng tourment: the good men to the lyfe, whyche shall neuer haue ende. It is therfore he, for whome aulmes is giuen, and not the person, to whome it is gyuen, that maketh the acte thankfull to god. And excepte it be done for godis sake, it oughte not to bee called almesse dede, but it is rather to be named a benefite. Water (saith the wise man) doeth extinguisshe the hote burnyng fyre: and almesse deede doeth resiste agaynste synne, and god is the beholder thereof, whiche rendreth the thanke. Geue ye almes (saieth Christ) and all thynges shall be cleane vnto you. Almesse dede (saith sainct Augustine) pourgeth synne, and maketh intercession for vs vnto god. I haue redde (saieth sainct Hierom) and radde again, and ouer radde scripture: yet dyd I neuer see a pitifull man dye an yll death. If the persone, whyche receyueth thyne almesse, will spende it yll, or will therfore lyue ydelly: it shal nothyng mynishe thy thanke, soo that thou knowe it not, and dooest not willingely mynystre vnto hym the occasion of ylle. But yf thou knowe, that thyne

Eccles. 3.

Luc. 11.

Auguſt. in ſermo. de liuite.

Hieron. ad Deporiſinum.

thyne almesse will be an occasion of hys delyuelle or synne: if thou onely therefore doest withdrawe it, to the intente thou wilt better bestowe it: thou loosest not thy thanke. but warnynge the person of his yll lyuyng, and that therfore thou withdrawest thyn almesse: thyne almes styll continueth. Soo almes dede neuer hurteth the gyuer, nor is at any tyme yll: but alway retaineth hir estimacion.

Remembrynge these thynges thou shalt put of the deuill, whan he cometh on thy right hande. yet than will he come on thy left hande, and there will he as sharply assaulte the, as he dyd before: extollynge the thynges, whyche maie bee noyous vnto thy soule, and bryngе the out of the fauour of god, so that he mai the more easily deuour the.

Fyrst where he is not onely subtyll and crafty, but also (as saint Augustine affirmeth) of his proper nature, by the sense that he hath of an aery body, he doth excede the sense of erthly bodies. Moreouer hauyng a secrete knowlage of mens dispositions, where vnto they be chiefly inclined. According therunto he presenteth to man or woman his two

Auguſt. de natura dæmonum. Aug. retract. 2.

layne sisters, the flesshe and the worlde, to some both at ones, to some one, some an other, as he perceyueth their natures moste aptly disposed.

The flesshe.

THe flesshe with a pleasant countenaunce approcheth and saieth vn to man: Wherefore takest thou peyne in labour or studye, hauing muche or sufficient to lyue with? Lye downe and sleape, or otherwyse rest the, that thou make not nature feble and vnable to lyue. We haue but a tyme, leat vs eate and drynke, for to morowe we die.

Esaie.22. If thou be lusty, and thy flesshe full of
2. Cor.15. courage: thou man, why takest thou not a woman: or thou woman why takest thou not a man to quenche thyn appetite? Verelie thou arte neyther of stocke nor of stone, but the chiefe of all
Sapien. 2. creatures. Wherfore sens al other creatures were made for the, why bocst thou not vse theim? Beholde I offre theim to the: satisfie nowe thy selfe with theim, in takynge thy pleasure. But take hede, and thou shalt perceiue hir a harlot. Eate of these spices, whiche I wille reherse, and blowe in hir face: and all hir paynted beautie will vanisshe

hanysshe awaie, and there shall onely appiere a lothesome visage. But firste thou shalt proue hir a lyar. for naturall reason and experience teacheth vs, that continuall rest and lacke of exercise, extincteth naturall heate, and letteth digestion: muche ingurgitacion of meates and drynkes burdeyneth nature. And although for the tyme it stereth vp lecherie, yet by lacke of sufficient concoction, it not onely maketh the seade vnapte to generacion, but also is the originall cause of horrible sycknesse and hastenyng of deathe. Me we be ordeyned to lyue alwaie in idelnesse, sens for the transgression of Adam, mankynde was deputed to lyue in this worlde, to whom almighty god gaue this straite iniunction: In the sweatte of thy visage
Genes.3. shalt thou eate breade, vntyll thou be turned agayne into earthe. And Job saieth: Man is borne to labour. And the saying of Genesis sainct Paule in the spirite of god doth confirme, saying: He that
Thess.3. wyll not labour shall not eate. And in an
Ad Cor. 1. cp.c.3. other place: Euery man shall receiue his
Luce. wages after his labour. Also CHRISTE saieth, The worke man is woorthy his weges. It is therefore false, that na-

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ture is generally made feble by labor: for competent labourc doeth supporte and nourishe nature. And also we be of god commanded to labour. More ouer euery man (as the philosophier sayth) naturally desireth to know. And knowlage without diuine inspiracion, maie not be had without studye. wherfore it is not agaynste nature to studye. But what a mischeuous persuasion is this, that we shoulde eate and drynke, for to morowe we dye? If deathe be soone or certayne, howe muche lesse should we eate and drinke, that we maie haue our myndes cleane, our wittes quicke, and our remembrance more redy to prepare for our reckenyng? that whan the lorde shall saie to vs: Make a rekenynge of your ministracion, we breathe not in his face, the lothesome sauour of wyne or ale, or of stynkyng meate, not fully digested: but the fragraunt and swete odour of a cleane conscience, lyke the odoriferous baulme and cinamome, and the chosen out myrre that geueth the sauour of swetenesse. To knowe carnally a woman out of lefull matrimonie, shal not so much quenche thy fleshly appetite, as it shal kendle the wrath of

of god towarde the. Hereof is aboundant witnesse of scripture so well knowen, that it nedeth not to be rehersed. And because we bee neither stockes nor stones, but the chiefe of all other creatures, and made to the image and similitude of god: we should therfore kepe our bodies and soules pure and cleane to reteyne styll that similitude, and vse all other creatures onely to the glorye of his diuine maiestie, and none otherwyse to take pleasure in theim, but as we maie honestly reioyce, And be also maie therwith be pleased. Nowe blowe thou on that peynted strumpette the Flesshe, that tempteth the: and thou shalte se nothynge but a mattier lothesome, corrupted and stynkynge, a mortall carrayne and banckette for wormes, todes, serpentes, and other vile wormes: who being than ashamed to beholde the, will slyde awaie from the.

The worlde.

But yet the diuell is redy with his other syster the worlde, who is muche more daungerous, and wars to be vanquished. for where the flesshe is abated & subdued oftentymes with many remedies, as fasting, watche, and

other correction: also by labour, muche
ſtudy, absence from women, age, ſycke-
neſſe, veracion and trouble of mynde:
By none of theſe thynges onely, maie
the assaultes of the worlde be ſufficient-
ly reſyſted and cleerely expelled. She
cometh agaynſte the with hir pappes
open, fulle of serpentyne poyſon: and
with hir handes decked with ringes of
golde and riche stones, she proffereth to
imbrace the: And with a loude voyce
and a dilectable, she saieth: Lo, I am
Prouer.7. come for to mete the, And nowe haue I
found the, I haue decked my bedde with
clothes of Aegypte, my bedde haue I
made to smelle of myrre, aloes, and cyna-
mome, leat vs lye together and take our
pleasure. And therwith she offereth to
the hir pappes. But beware of theim:
the one of theim is Auarice, the other
Ambicion. If thou ſucke muche of
theim, they will make the drunke, and
take thy wyttes frome the, and than
will that falſe harlot take the awaie
with her, and lay the in hir bed, where
thou shalt lye either in the ſoffte feather
bedde of Preſumpcion, or the harde
mattraſſe of deſperacion, hauynge on
the, the houerlyd of Aegypte, that is to
saie,

saie, the burden of ſynne: wherin thou
shalte ſlepe a dead ſleape, whiche shall
ſeeme to the a ſweete ſlepe, richeſſe and
honour ſeemynge ſo delectable. vntyll
extreme ſickeneſſe and deathe shall at-
tache the, and than shalt thou perceiue
of howe ſmalle eſtimacion they be of,
whan thou wolden leaue theim bothe
gladdely to eſcape theſe terrible minis-
ters. The pappe, called Auarice, is
an inordinate deſire and loue of worlde-
ly goodes and poſſeſſions: the myſte
or rather poyſon therein conteyned is
errour, whiche is the relinquiſhyng of
the true pathe of iuſtice. Marke well
what ſaincte Paule saieth: Hauynge 1. Tim.6.
meate and ſuſtenaunce for our bodies and
clothyng, leat vs holde vs therwith con-
tent. For they that deſire to be riche, fall
sodaynely into temptacion, and into the
trappe of the diuell, also into many deſi-
res vnprofitable and noyfull: whiche do
drowne men in deathe and perdicion.
The roote of all miſchiues is Couetyſe,
whiche some men imbracyng, haue erred
from the feithe, and entangled them ſelfes
in many ſorowes. But the worlde offe-
ring to the this falſe pappe, will in this
wiſe prouoke the to ſucke, whan thou

saieth

(ſaieth ſhe) ſhall behold other men hauyng fayre and wel decked houſes, and about theim great paſtures and medowes, and other cõmodities, ſome great flockes of ſhepe, or other cattell, ſome hauyng plate, and other maner of ryches, than thynkeſt thou in thyn hert: O what fortune hath this man? yf I had the one halfe that he hath, howe merely coulde I lyue? Beware nowe, take heede, for thou arte in iopardie. Loke vpwarde, and thou ſhalt perceiue God calleth vnto the frome heauen: Exodi. 21. Aug. de interpellatione. Iob. Proverb. Auguſ. de verbis dñi

Man, thou ſhalt not coueite thy neyghbours houſe. ꝛc. Auarice ſaieth ſayut Auguſtine hath no meaſure, it is neuer ſaciate in taking, but more vehemently ſtyrred: the more that it getteth, the more it nedeth. Beware therefore, and touche not that pappe: for it will cleue to the, like to pitche, and pollute the. And although thou thynkeſt thou canſt moderate thyne appetite, and hold the contente, whan thou haſte enough: yet for all that, whan thou haſte the neple in thy mouthe, thou ſhalte neuer be ſatisfied: Yf thou wilt not beleue me, yet beleue the holy man and great doctour ſainct Auguſtine, whiche in the ſermon that

that he made of the woordes of ſuche lorde, ſaieth in this wiſe: The couaitous deſyre of riche men is euer inſaciable. It alwaye raueneth and neuer is ſatisfied. It doth neither feare god, nor hath man in reuerence. It ſpareth not the father, it knoweth not the mother, it agreeth not with the brother, & with the frend he neuer kepeth touche. He oppreſſeth the wydowe, an the fatherleſſe chylde he entreth, he reduceth free men vnto ſeruitude, and bryngeth in falſe witneſſe, therby the goodes of deade men are vniuſtly poſſeſſed. Wherfore they ſhall ſurely die. what a madneſſe is this of mens ſoules, to loſe the lyfe, ſeke for perpetuall deathe, to great treaſure, and to loſe heauen and ioye euerlaſtyng? And ſainct Gregory confirmeth the ſame, with a notable ſentence. Couetyſe (ſaieth he) is neuer quenched with the thynges, whiche be deſyred. for lyke to the fyre, after that it hath conſumed the woode, whiche is layde in it, it is more increaced. And where the flame ſemeth to be kepte in, there it appereth ſoone after to braſte out more feruently. Nowe to prepare vs to reſiſte againſt this aſſault of the woylde, Greg. moralium. 15.

worlde, let vs fyrst reuolue in our myndes the fruites and cõmodities, whiche ar therby receiued. Of Auarice (saieth saint Augustine) spryngeth al mischief, and therof the brembles or thornes of all synne are brought furth: A detestable soyle, wherin suche mischiefe dothe growe: A barayne ground, that hath nothynge but brembles, whyche shall vexte thy soule with most horrible tormentes. And as pleasant as this pappe seemeth to bee, yet it bryngeth also in this worlde some incommodities, whiche is wounderfully well declared by saincte Gregory. If the herte (saieth he) gapeth, desyring thynges worldly, it maie in no maner of wyse be quiete and out of veration. for either it despereth that, which it hath not, to thintent it mought haue it: or els feareth that, whiche it hath, lest he shall lose it. And whyle in aduersitie he hopeth of prosperitie, in prosperitie he feareth aduersitie. And so is he tossed hyther and thyther, as yf he weere amonge troublous waters, and is tourned into many sundry factions through the mutabilitie of thynges, chaungynge this waie and that waie. But if the myndes

Augus. de liber. arb.

Greg. moral. 20.

be

be ones fixed with a sure constauntnesse in the feruente desyre of the heauenly countree, it is the lesse vexed with trouble of thynges that be worldly. Truely if men wolde alwaie haue in remembrance this saying of Christ in the gospell of Marc: It is more easy for a camell to passe throughe the eie of a nedle, than the riche man or woman to enter into the kyngdome of heauen: truely (I saie) he wolde rather feare to be riche, than to desyre abundaunce of richesse. And the wyse man saieth: He that loueth golde, shall not be iustified. But this is to be diligently noted: All riche menne be not excluded out of heauen, though thei with more difficultie maie attayn to it, than the camel maie passe throughe the eie of a nedle. for it is possible, that God maye make hym suche one as Salomon speaketh of, where he saieth: Blessed is the riche man, that is found without wemme, and hath not gon after golde, nor put his truste in money e and treasure. who is he (saieth the wise man) and we will commende hym? For in this lyfe he hath done woundres. And it followeth immediately after: who so is tried and found perfecte in those thynges,

Marc. 10.

Eccles. 31.

Ibidem.

ges,

ges, he shalbe prayed. He might offend, and hath not offended: He might haue done yll, and hath not done it: Therfore his good shalbe stablished: And the Congregacion shall declare his good deedes. This is the riche man, whiche shall go through the straite passage, whom god hath bisburdeyned of that thyng, whiche should be an impediment to hym: But yet herest thou not, that he which louerh money, I meane the man that is couetouse, is in any wyse iustified as
Abacuc. 2 longe as that affection remaineth. Wo be to hym (saieth the prophete Abacuc) that doeth multiplie gooddes, whiche be not his. Agayne he saieth: Wo be to hym, whiche doth gather vnto his house mischeuous auarice, to thintent his neste maie be sette in a verie high place: thynking that he shall therby escape the power of en yll man. Here is wo and woe agayne, bewaire the thirde wo, which is rehersed by Esaias, saying: Wo be to the, that doest robbe: that is to saie, takest by violence or craftе other mens goodes. These thre woes shall most lamentably be sungen of them, whyche beinge in horrible darkenesse and fyre, shall crye, Alas, alas, alas, what abundance

daunce is there of darkenesse? Conferre this with the pleasure of worldly goodes and possessions, whiche wilte thou or no, thou knowest not howe shortely shall by deathe or other wyse be taken awaie frome the. And consyder therewith the saying of our sauiour Christe: Make not youre treasure (saieth he) in
Matth. 6. this worlde, where the mothe and the ruste dooe destroye it, and theues dooe picke it awaie, and do steale it. Prepare you a treasure in heauen, where neither ruste nor mothe maie eate or consume it: nor theues dygge for it, nor steale it.

Nowe marke well, that here bee twoo treasures, whyche been alle distincte in their nature and qualities. The one is sure, and maie not be corrupted: the other vnsure, and sone is perished. The one treasure Christe byddeth vs to gather: the other in generall wordes he dothe prohibite vs to laye vp: the one purchaseth for vs ioye and lyfe euerlastyng, the other death and peyne without ceassynge. CHRISTE saied to the younge man, whiche frome his infancie had kepte the commaundementes: If thou wilte be perfect, go sell all that thou hast, and gene it to poore men, and thou come

come and folowe me. He also called sainct Mathew, sittyng in the custome house, about the emperours reuenues,
Luc.16. and bade hym to folowe hym. The ryche man, whiche was euery daie apparailed in purple, and fared very sumptuously, at the laste died, and was buried in hell: yet we reade not, that he dyd any other thyng yll, but forasmuche as he delyted in thynges superfluous: it was afterwarde laied to his soule, lying in horrible peynes: Sonne content the, thou receyuedst in thy lyfe thynges that were pleasant. He receiued it, but bycause he gaue not therefore thankes vnto god, and dispoled not his goodes in warkes of charitie, he finally receiued a terrible sentence, Content the with peynes. O merciefull Jesu, is ryches so perilous? Be ryche menne good lorde in thy syght so displeasant? Heare nowe howe he aunswereth. Wo
Luc.6. be to you ryche menne, for ye haue here your consolacion. These woordes bee
Iacob.5. wonderfull terrible. And therof saint James speaketh to suche men in this wyse: Goe to ye ryche men, weepe and houle on your wretchednesse, whiche shal come on you, your richesse is corrupted,

your

your clothes be mothe eaten: your golde and syluer is cankred, the rust of theim shall be your witnesse, and lyke the fyre shall eate your flesshe. Howe lyke ye this sentence? adde therunto the saying of Salomon: Ryches in the daie of ven- Prouer. 11
geaunce shall nothyng auayle the. This mundane ryches, this canckered and mothe eaten ryches: but the true ryches, which (as saint Bernard saith) Bernard. serm. 4.
be the vertues, whyche thy conscience bringeth with hir, that thou maiest euer be ryche, that ryches shall boldly speake for the, and make all the court of heauen to be thy friendes, and also to haue a mercyfull iudge. But leste these terrible sentences against ryches & ryche men, make cause you to thynke, that I generally displayse and condemne all theim that be ryche, I wyll bretely declare, that I dos not so.

¶ The philosophier putteth ryches emonge thynges, whiche be indifferent to good and to yll. Wherfore he that hath ryches, haunge for him selfe no more than is necessary for his lyuynge, and dispoleth the residu where as most nede is, he that so hath it, shall take no blame for the hauyng, if he come iustly Hiero. in ep. ad Sabinam.

L by

by theim, for the myſdoynge he ſhall make a ſtraite rekenyng. For as ſayne Ambroſe ſaieth: Leat ryche men lerne, that the offence is not in the gooddes, but in perſones that dooe not well vſe theim. for rychelle to yll men is an impediment, but vnto good men an ayde vnto vertue. And Chriſte hym ſelfe biddeth vs to make frendes in heuen with our rychelle, whiche he nameth the Idoll of iniquitie. But for as muche as couaitiſe for the more part bringeth in rychelle, and abundaunce bryngeth in deteſtable ſynnes, pride, cruelitie, enuy, lechery, and gluttony, with neglecting of the commaundementes of god: therfore holy ſcripture dooth iuſtly reproue it. Saincte Auguſtine (in myn opinion) mooſte excellentely wryteth, where he ſaieth: The ſyknes of richeſſe is pride, it is a noble courage, that is nothynge touched with this ſyckeneſſe, where there is abundance of rychelle: yet is it a more noble herte, that ſubduyng his owne rychelle, dooth alſo contemne it. Therfore that riche man is noble, whiche thynketh not hym ſelfe noble, bycauſe he is ryche. Haue theſe thynges alwaie in remembrance; and either ye ſhall

Ambroſius ſuper Lucam.

Aug. ſer. 49.

ſhall not ſeeke muche for rychelle, or at the leſte waie, although ye haue it, eſteemyng it to the pourpoſe, wherfore it is ordeyned, ye ſhall keepe you frome the ſaied pappe, whyche the worlde doeth offre you.

¶ But the is furthwith ready to proffre the pap of Ambicion, which is ſemblably an inordinate deſyre of worldly promocion. I calle that an inordinate deſyre, wherin is not had reſpect of ordre, as they whiche deſyre and labouure to haue rule or authoritie, they beinge without vertue: and dooe it rather for their owne eſtimacion and glory, than to augment any thyng to the glorye of god, or for the publike weale of theyr cuntreie, or to be more able to do dedes of charitie. for the whiche cauſes onely, authorities and great dignities were fyrſt begunne. The worlde I ſay proffreth to vs the pap of Ambicion. ſuche hereof (ſaith he) And thou ſhalt know howe to attayne to the fauour and eſtimacion of men that be worldly. Thou ſhalte haue the pleaſaunt eloquence of aſſentacion and flattery, to praiſe that whiche dooeth beſt pleaſe them: and to diſpraiſe that, whiche dooeth myſlyke

theim: to affirme that to bee in theim, that neuer approched theim: to ſpeake fayre vnto theim, and thynke ſhrewdly of theim: to vſe that thynge that they ſeeme to delyte in. And not that ways onely, but alſo how to fynde opportunitie to gyue pleaſures for the optayning thy purpoſe. Than ſhall men haue the in reuerence, and be aferde to diſpleaſe the: than what thou wilte requite, no man will deny the: many men ſhal beholde the, many ſhal folowe the. Happye ſhall he be reputed, whiche ſhall ſeeme to be familiare with the, or muche in thy company. Thou ſhalte be able to aduaunce thy kynnesfolke and friendes to authoritee, and kepe hym alwaie backe, whiche dooeth not lyke the. Thou ſhalte therby come to great poſſeſſions, goodly manours, wel decked houſes, to haue many tall men aboute the, and to lyue pleaſauntly.

This perſuaſion of the worlde is wonderfull vehement. wherfore fewe men, and that with muche difficultie, maie well eſcape it. For it is a vile courage, that is not attached with Auarice. A gentyll herte for the more parte coueyteth honoure, whiche is ſuppoſed to be in

in authoritee: but in deede it maie be in nothynge, but in vertue onely. For honoure is nothynge but honeſtee, although it hath ben vſurped for the eſtimacion, that is in authoritee. And ſo is it taken of Ariſtotle, to be the rewarde of Vertue. But Phyloſtomus ſaieth: Verale honoure is the Vertue of the mynde, whiche is neither geuen by emperours, nor gotten by flatterers, nor bought with ſubſtaunce. In that nothyng is counterfaite, nothynge is feigned, nothyng maie be hydde. Al be it for this purpoſe that we go aboute, let vs take honour accordynge to the commune opinion, whiche comprehendeth in that woorde Honour, authoritee, dignitee, eſtimacion, and fame: what is it els but worldly vanitee? It is ſome tyme freſche in the mornynge, lyke a floure in ſpringe tyme: and (as we haue ſeene in experience) by nyght it is faded and comen to nothyng. Beholde what fruite cometh of it, & thou ſhalte not be muche deſyrous to haue it: But that ſhalt thou learne of a muche more wiſar man than I am or ſhall be, who alſo had thereof more experience, and coulde better declare it than any man

Verie hon-nour.

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Cicer. pro L. Flacco.

lyuynge. Tullie in an oration crieth out in this wyse:

O the miserable condicions of people, whiche be vnder gouernaunce, amonge whom diligence is ful of secrete displeasures, negligence full of reproches, where sharpenesse is dangerous, gentylnesse vnthankefull, communicacion deceitfull, all mens countenaunces familiare, many mens myndes discontented, conspiracies secrete, flatterynges apparant, whiles great officers be comynge, thei attende on theim, whan they be presente, they be redy to serue them, whan thei departe from their offices, thei cleane doe forsake theim.

I suppose no man will thynke, that Tully lieth, we haue seen the same matter so often tymes proued. And at this present tyme maie be made the lyke exclamacion. Wherfore such honor maie be wel called a vanitee or fantasy, take whiche ye lyst. Yet let vs seke out more of the fruit that procedeth therof. who attayneth to honour without labour of bodye or mynde, or bothe for the more parte? who remayneth in honour free from the one or the other? who departeth from honoure without deathe, or herty

herty sorow, muche warse than deathe? Before that honour is had, what thyng is spared to haue it? whan honoure is had, what thynge is vndone to retayne it? It is not necessarie to write al thynges, whiche might be declared. Finally for as muche as they, whiche be aduaunced to honoure, ought by their example and dignitee, to instructe or compell other to lyue in the ordre of iustice. If thei omitte it, or doe it negligently: lyke as they be puissaunt, so shall their tormentes be mighty, as it is spoken of the holy goste, by the mouthe of the wyse man. Perchaunce hope of lyfe maie cause vs to passe light of this lesson. But if we consyder daicly, howe many men we haue knowen, beynge of yeres lusty strouge and courageous, aboundynge in the giftes of nature and fortune, howe sodaynely aboue mens expectacion and also their owne, haue ben attached with deathe, either naturall or violente, that is to saie, beynge either slayne or put to execucion by lawes. Remembryng also, that deathe is indifferente to euery estate, as well the highest as the lowest: sauyng that it is more peynefull and troubleuse to

them, whiche be in authoritee, whan they conſyder, that they can not take their authoritie with them: But beyng in the pytte, the poore cartar & coblar, whyche perchaunce was layde there before hym, ſhall than be felowe and equall with hym: but the coblars & carters ſoule in muche better condicion, whan thei come bothe to their reckenyng. Thei ſhal ſaie: Thou biddeſt call vs, good lorde, vnto a poore liuing, wherwith we helde vs contented. The great man ſhall ſaie: I couayted, and had, good lorde, muche honour and ſubſtaunce, wherwith I might neuer be ſatisfied. Thei ſhal ſaie: we thanke the good lorde, we had no more to care for, but our ſelfe, our wyues, and our children, and all we haue kepte thy commaundementes. But he ſhal ſaie: I had wyfe and children alſo, and more ouer a great numbre vnder my rule and authoritee: but neither I nor thei dydde truely our duetie. They ſhall ſpeake boldly with comforte: he tremblynge and quakyng al in diſcōforte. Ou them ſhal al the bleſſed companie of heauen ſmyle, and reioyſynge ſaie with one voyce: Bleſſed are thei, whiche be vn-

Pſalm. 119

defiled in their viage, whiche do walke in the law of our lord. Com your wai, let vs to gyther reioyce & be glad in our lorde. Let vs merily ſynge vnto god, who hath preſerued vs. But vpon the great man ſhall they caſte a diſdeigneſull countenaunce, and ſaie one to an other: Lo, thie is the man, that toke not God for his ſtrengthe, but truſted in the multitude of his great ſubſtaunce, and made hym ſelfe ſtronge in his wickednelle.

Pſal. 94.

Pſal. 52.

And than ſhal thei tourne their heades from hym, and looke towarde god, to heare his iudgementes. O with how ſwerte a voyce, with how pleaſaunt a countenaunce ſhall he beade the poore carter and coblar come into that heauenly companie, where they ſhall lyue euer in lyght incomprehenſible, and in pleaſures vnſpeakeable! O with how angrie and diſpleaſant a countenance, with howe terrible & grieuous a voyce ſhall he beade the great man, go with the diuell and his angels into perpetual darkeneſſe and peynes inestimable!

Compare theſe thynges to gither, and than take if thou wilte bothe breaſtes in thy handes, that the worlde booeth vnto the, and ſouke thy bealy ful of the

indignacion of god. Yet shall not men thynke, that in the dispraise of Ambicion, I seeme to haue al worldly dignitees in muche detestacion. For I know well, that almighty God from the begynnynge ordayned Authoritee, as a thyng in earthe representyng his Maiestee. And as he sayeth by the holy goste, in the booke called wysedome: Authoritee is geuen of our lorde and power of hym that is highest. And Christe submitted hym selfe to the powers of the worlde. Semblably saincte Paule commaundeth the same vnto all men. More ouer saincte Gregorie saieth, that temporal authoritee is of great estimacion, and with God hath his rewarde for his good ministracion and gouernaunce. And verally I doot suppose, that no man maie geate more thanke of god, than he, whiche truely and vertuously cometh to authoritee, and doth ministre it charitably and vncorruptly. For by hym Justice is nourished, necessitee is relieued, and the publike weale mayntayned, true religion stablished, vice repressed, and vertue increased: whiche without Authoritee maie not be brought vnto passe. Wherfore be, that

sapien. 6.

d Ro. 13.

Greg. in ob. 35.

that for those causes onely is contente to be in authoritie, displeaseth not god. And he that for his vertue onely is called to honour, he it is that is called of God, lyke as Aaron was called. And perseuerynge therin, and ministryng for the weale of his countray, and not for his propre commoditie: he nedeth not to feare the terrible sounde of the trumpette, although he heareth it with the eares of his soule: but beynge armed with feithe, puttyng his truste in gods woorde, shall prepare hym to receyue his noble maister with ioye, who shall for the well imployng of his treasure, saie vnto hym: Well mote thou fare good and feithfull seruaunt, sens in a few thynges thou haste ben so trusty, I shall therfore sette the in Authoritee ouer a great many thynges: enter into the ioye that thy Lorde hath prepared. Yet leat not euery man, whiche is in authoritee flatter hym selfe with this declaracion: but hauing (as I haue saied often tymes) in his eares the sowne of the trumpette: than foorth with examine hym selfe, howe he hath attayned authoritee, whiche waie he entred, by the fore doore, the backe doore, or the wyndowe,

ad Heb. 5

Matth. 25. Luc. 19.

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bolw. that he be not called a thiefe, but a true shepeherde, that he go right in his garmētes. lest it be saied vnto hym: My friende, how camest thou in not hauyng vpon the thy weddyng apparayle? Mauh. 22. If he came in by gieuyng great giftes or by flatterie, or to the intent onely to gather great substance: than maie he be well assured, that he came not in at the fore doore, nor can not shewe his face for a true shepeherde. If he appere before Christe laded with possessions and richesse, beyng not withstandyng naked of vertue and of benefittes employed on the publike weale of his countray, he hath on a wronge garmēt. And than shall he here the kyng saie to his officers: when ye haue bound his handes and his feete, throwe hym into extreme darkenesse: there shall be waylynges, and gnashyng of teeth. Be therfore ought to be afeerde of the trumpet. And put awaie his mouthe from the pappe of the worlde, and takynge quyckely a draught of repentaunce, to vomite vp the milke of Ambicion, wherof he hath souked. Also with contricion, confession, and satisfaction, whiche three do make an holsome electuarie, to clense the

the beynes of the soule, of that venemous iuyce of damnable synne, whiche the saied mylke hath in hym engendred. But nowe if he doeth refuse this pappe of Ambicion, and putteth from hym this flatterynge worlde, as I will counsaile hym: Than wille the transforme her self into an other figure, and shew her selfe like a gleonage pyned for hūger, with a ragged garment all fynking: How lyest thou me? will she saie. I am named Penurie. If thou lyke not better to thy thinke, thou shalt shortly come to my seruice. Seest thou not how many charges be nowe in the worlde? And if thy substaunce decaie, thou lesest soorthewith thy friendes: and fynally no man shall greatly esteme the. Knowest thou not, that suche one and suche one, were but late poore men, muche inferiours vnto the? And they by their industrie be come to promotion, thou shalt se theim be taken aboue the, and to be hadde in more estimacion. Thou haste as muche witte as any of theim hath, and also better acqueyntance than they hadde: applye therefore thy witte to worldly policye, and acqueynte the with dissimulacion and flatterie,

flatery, pleaſaunt childzen whiche can doo well theyr meſſage. Leat priuate aduantage be chief aboute the. Awaie with Simplicitee and Scrupulositee, leat theim in noo wyſe come nygh the, noz loke not vpon theim. Leat Malapertneſſe be thyne Duiſhar, he will get the a place where ſo euer thou comeſt. And thus ſhalt thou ſhortly come vnto welth and authoritie. And if thou wilt not do thus, thou ſhalt to late repente the in pouertie.

O curſed and vengeable ſerpente, howe wyſely and craftily the layeth in waite for to take vs. But let vs wype cleane the eies of oure conſcience, and ſee by the lyght of holy ſcripture, and we ſhall playnly perceyue her deuiſes, and eſcape from hir hookes. The pro-
pſal. 37. phete king Dauid ſpake this in ſpirite: I haue ben yonge, and nowe am I olde: and yet I neuer ſawe the iuſte man forſaken, noz them that came of hym beggyng their breadde. Truely he that feedeth the byrdes of the ayre, and lilies of the fielde, will not ſee vs that are made to his lykeneſſe lacke that whyche is ne-
ſalm. 37. ceſſary vnto our lyuyng, yf we put oure truſte holly in hym. Better is a litle vn-

to

to the iuſte man (ſaieth the prophete) than the excedyng great richeſſe of ſyn-
ners. Better is a litle (ſaith Salomon) Pro. 15.
with the feare of god, than great and vn-
ſaciable treaſours. Bleſſed be they that Matth. 5.
are poore in ſpirite (ſaieth Chriſt) for to theim belongeth the kyngedome of hea-
uen. Myans wyfe was gyuen to hym to glorifie god, and to learne to knowe god, and to kepe his commaundemen-
tes. The earthe is the Lordes, and all Pſal. 23.
thyng that is therein conteyned, the cir-
cuite of the worlde, and al creatures that doo inhabite therein. what ſo euer he will, he doeth in heauen, in earthe, in the ſea, and in the deepe botomleſſe places. His wyſedome and bountie exceedeth all praiſes. For neither angel noz man is ſufficient to tell theim. wherefore he knoweth me that am his owne handy worke, and the depeneſſe of my herte: he loketh vnto it. he knoweth the met-
tall that I am made of, and whervnto it is moſte aptly diſpoſed, either to his glorye, oz to my perpetuall confuſion. He is moſte merciful. For his mercies ber without noumbre. wherefore if I loue hym, and ſerue hym with a true feithe: he will vndoubtedly gene me

that

that thynge, whiche to hym shall seme most expedient for me, either richesse or pouertie. Semblably will he doo, yf I breake his commandementes, and doo not my duetie, he will sende me richesse and great authoritie, that by the mysordryng of theim, I shall accumulate the yre of god in the daye of his vengeance. wherfore I will not envy theim that be prosperous. for if they be iuste men, and do ministre faithfully, I will reioyce that vertue hathe the rewarde that is due vnto her, and hope that ther by vertue shall increase by theyr mynistracion: yf they be yl men, I will consyder that they shall soone wither lyke vnto hey, and shall shortly fall downe like the greene herbe (as the prophete writeth.) And I will not dissemble nor flatter, consyderyng that it is vnexcusable before god, who is all truthe, and hateth lynge. Ye shall not (saieth he) lye, nor any of you deceiue his neighbor. Sixe thynges there be, whiche our lorde hateth, and the seuēth his hert detesteth. A proude countenance, A lying tungue, Handes shedyng innocentes bloude, An herte imagenynge mischeuous deuyses, swift feete runnyng to doo an yll deede,

psal. 37.

Exod. 23.

Prouer. 7.

hym

hym that inuenteth and bryngeth forthe lyes: and suche one as soweth variaunce betweue brethern or friendes. I remembre, that sainct Augustine doeth saie: Who so euer for feare of any man in authoritie hydeth the trueth, prouoketh the wrath of God to fall on hym. For as muche as he dredeth man more than he feareth God. The same holy man saieth: Neither with crafty leasynge, nor playne communicacion one ought to deceyue any man. For there by he kylleth his soule. Flatery and Assentacion, whiche is onely the maintenynance of a false opinion or sentence, thei be the messagers of gyle or deceipt whiche God vtterly hateth: The gyle full woorde God shall abhoire, saieth the prophete. Gyle (as Origene saieth) is where a man speaketh one thyng with his toung, and in his herte thynketh an other thynge. Flatery and Assentacion in the iudgemente of God, is warse than the swoorde of the murderer. For sirste the flaterer kylleth his soule that he flattereth, if he receyue the stroke willyngly: and in kyllynge hym, he kylleth hym selfe. Therfore wyll I not flater, and su-

De conflictu vitiorū & virt.

Origē. sup ep. ad Ro.

Gyle.

Flaterie.

Assentacion.

seyne

ſtayne the indignacion of God for tꝛ-
cheſſe oꝛ honoure, whiche be lyke vnto
ſhadowes, durynge no longer than fa-
uoure of princes dooeth ſhyne, and oft-
en tymes not ſo longe, deathe preuen-
tynge our purpoſes, who bryngeth our
bodies naked to the earthe, to be gna-
wen with wooꝛmes, and our ſoules al-
ſo naked beſoꝛe the preſence of God,
who ſhall iudge euery man after his
warkes. wherfoꝛe I will couayte nei-
ther richeſſe noꝛ pouertie: but to that,
whiche God ſhall ſende me, I will ap-
plie my witte onely to exerciſe the one
oꝛ the other vnto his glozie.

Although the diuell be herewith con-
founded, yet ſome tyme he will not ſo
ceaſſe, but returneth agayne in a more
terrible figure, lyke a great gyaunte
with an hoꝛrible viſage, and as if he
had a great clubbe in his hande, and
with a proude voyce he ſpeketh in this
wyſe. Preſumeſt thou ignoꝛant foole,
to attayne to the kyngdome of heauen
by thy warkes? Thynkeſt thou that
almes dede, faſtyng, oꝛ prayer, oꝛ that
foolyſhenelle, whiche thou calleſt Ver-
tue, haue power to bryngе the to any
other eſtate than God hath ordeyned
the?

the? Accoꝛdynge as he hath predeſti-
nate the, ſo ſhalte thou be: He neuer
chaungeth his purpoſe: his iudgement
is conſtaunte, lyke as his knowlage is
from the begynnynge. If he hath oꝛ-
deyned the to be ſaued, dooe all thyng
that thyne appetite lyketh the, and
thou ſhalte be cleane in his ſight. If
he hath predeſtinate the to be damned:
take all the peynes that thou canſte i-
magine, and all ſhall not helpe the.

A ſoꝛe aſſaulte, and an hoꝛrible enne-
mie. wherfoꝛe we neede to call vnto god
foꝛ better helpe than our witte can pꝛo-
uide vs. well, God is redy foꝛ theim,
that in perfecte feith call oꝛ knocke, as
he hym ſelfe promiſed. O God mayn-
teine thyne owne cauſe, remembꝛe how
the foole dooeth blaſpheme the daiely.
Tourne not thy face from me: foꝛ I am
troubled, but quickely heare me good
lorde. foolyſhe is he that will ſeke foꝛ
thy myſteries, oꝛ will aſke of the, why
thou dooeſt this thyng oꝛ that thyng.
I am the veſſell that thou thy ſelfe ma
deſt, dooe with me as it ſhall lyke thy
diuine maieſtee: yet ſhall I not ceaſſe
to put my truſt in thy woꝛde, not that
I will compell the to ſaue me: but that

Pſal. 74.

J beleue, that thou hast all redy saued me by thyne onely sonne Jesu Christe, accordynge vnto his sayynge. He that beleueth (saieth he) hath lyfe euerlastyng. Also he that heareth my worde, and beleueth hym that hath sent me, hath lyfe euerlastyng, and cometh not vnto iudgement, but shall passe from deathe vnto lyfe. Euery man (saieth sainct Johñ) that beleueth, that Jesus is Christe, he is borne of God. J therefore firmely and stedfastly beleuynge good Lorde, that J am borne of the: and thou wilt not suffre that, which is borne of the, for to perishe. Moreouer, lyke as thou art all good, and the chiefe of all goodnesse, so louest thou all that is good, and hatest all that is yll. wherfore who so euer is borne of the, doeth the semblable: and by that it is knowen, who is of the, whiche doeth good warkes, not presumynge to haue thereby the kyngdome of heauen, but that by the doynge the warkes of our father, our father maie knowe vs, that we be his owne sonnes: whome he hath predestinate and also called: and beynge called, hath also iustified: and beynge iustified, hath also magnified, makyng vs

Ioan. c. 3.
Ioan. 5.
1. Ioan. 5.
2 Ro. 8.

vs the inheritours of the kyngdome of heauen. And although the carter dyspleaseth the horse to go faster or slower, as it lyketh hym, yet he neuer dyspleaseth theim out of the right waie: So doeth our lorde meue vs to go faster or slower in his pathes, as it lyketh hym to dispose his grace. But yet frome the begynnyng that he ordeyned mankynde, he lefte hym in the power of his owne counsaile, whiche is his free will. Al be it of his infinite mercie, whoso it pleaseth hym to shewe it, if we dyswe out of the true pathe, with his whippe of grace, he some tyme easily, some tyme sharply, with trouble, sickenesse, or pouertie assaieth to tourne vs into the right waie. He neuer dyspleaseth vs out thereof: but aideth reason, whiche in our free will is some tyme corrupted. wherfore J feare not his predestination in me, seyng J seke not to knowe suche thynges as be aboue that J can reache, lest J be oppressed with his maiestee. But J feare his wrathe, whiche J haue deserued. And yet will J not ceasse to truste in his mercie.

Ecclesiasticus 15.

Thus maie we fortifie our selfes against this horrible geaunt. But than

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some tyme will he inforce hym to strike vs with his great and heauy clubbe, whiche is wilfull opinion: wherwith if he happen to hitte vs, he striketh out the eies of our soule, and maketh it blynde in the vnderstandyng of scripture: or taketh awaie our sauoure and taste, that the hearynge or readynge thereof becometh vnpleasant vnto vs. But agaynst that stroke leat vs in this wyse prepare vs. Firste leat vs beare or reade with an humble spirite, excludyng all arrogance. How great so euer thou be (saieth the wise man) humble thy selfe in all thynge: and thou shalte fynde fauour in the sight of god. Lyke as wilfull opinion cometh of presumpcion, or to muche curiositee: so is it best resisted by humilitee and simplicitee, whiche be their contraries. Salomon saieth: The Simplicitee of the iuste men shall conduce theim: that is to saie, shall leade theim the right waie. I take Simplicitee here, not for the lacke of discrecion, but for the pureneste of the mynde, without mixture of fraude or worldly policie. And therefore saincte Augustine saieth: Thou art simple, if thou doeste not wrappe thy selfe

Ecclesiastic. 3.

Prou. 11.

August. sup. hom. 2

selfe in the worlde, but vnwrappeste thy selfe. By vnwrappynge thy selfe from the worlde, thou art simple: by wrappyng thy selfe in it, nedes shalt thou be double. Humbly therfore and simply reade and heare holy scripture, not presumyng, that thou vnderstandeste euery thyng that thou doeste reade, whiche to other seemeth darke: but often tymes, if thou maieste, consulte with theim, whiche be syncerely exercised therein, or with the bokes of moste auncient and catholike doctours. Or if thou maieste not easily or shortly come by the one or the other, ceasse to be curiouse, and committe all to god, but yf it shall lyke hym, by some meanes to reuele it vnto the. Beware, drawe not the vnderstandynge of scripture to thyne affection: but flake thine affection before thou applieste thy witte to make exposicion. And alwaie thynke, that if any place of scripture seemeth to fauoure any carnall or worldely affection, or withdraweth the from charitee, thinke than surely, that thou doeste misvnderstande it, remembrynge what saincte Paule saieth: All scripture geuen by the inspiracion of God, is profitable to

ad Tim. ep. 2. ca.

teache or reproue, to correct and instruct in iustice, that the man of God maie be perfecte, prepared and ready to doe all good warkes. Moreouer we shal make scripture pleasaunte vnto vs, by often readynge or heatyng thereof: so that woe doee vnderstande it, by the meanes whiche I before haue declared. If we doee not vnderstande it, we shall thynke it very vnsauery. If we woilde applie it vnto our phantasy or priuate commoditee, and than thynke that we doe vnderstande it: we than be striken with the clubbe of wilful opinion, and our taste and sauoure is altered vnto a false tast and a false smell. And the dilectacion that we than haue in heating or readynge, is the more to our perpetuall confusion, the truethe of the scripture of God beyng witnesse agaynste vs. wherfore seus saint Peter in his fe-
2. Pet. 3. counde epistle saieth, that Paule accordyng to the wysedome geuen vnto hym, hath written of thinges, amonge the whiche are many thynges harde to be vnderstande, whiche they that be vnlerned and not constaunt, dooe peruert, as they doe the residue of scripture, vnto their owne perdicion. This was spoken of the

prince of the apostles, which is a sufficient testimonie, that there be sundrie places in scripture, whiche doe require bothe learnyng and a constaunt feithe to be wel vnderstande. And that they, whiche dooe lacke bothe the one and the other, dooe often tymes peruert it. wherfore lorde God, geue vnto vs an humble spirite with simplicitie, a good instructour, and a constaunte feithe, whereby we maie be directed to enter boldely into thy tabernacle, whiche is holy Scripture, wherin resteth thy diuine maiestee. without those leaders we ought reuerendly and fearefully to approche, leste we be striken as Ozah 2. Reg. 6
was for settynge his hande to the arke of God, presumynge on the power of our proper wittes.

Thus maie we resiste the assaultes of our olde subtile enemie, so that neither on the right, nor on the lefte hande, nor comyng before vs, he shall haue any great aduantage to slea vs. Than sometyme lyke a false thief he will priuely come behynde vs, and ere we be ware, soyne hym selfe with our naturall passions, feare and wrathe, and so vehemently steeth theim, that if we

dooe

dooe not preuent it by wiſedome, they ſhall expulſe from vs bothe iuſtice and reaſon. Beware (ſaieth he) what thou dooeſt or ſaieſt in that matter: take heede that thou loſeſt not thy friende. Suche one is in authoritee, he maie do the a ſhrewde tourne: thou wer better haue hym thy friende than thyne enemie. Beware what thou ſaieſt, trueth is not alwaie to be tolde: theſe woordes be vaynely beſtowed, whiche dooe not profitte the hearer, but hurteth the ſpeaker. It were better be ſpecheleſſe, than to gene counſaile thankeleſſe.

Leat vs preuent this falſe perſuader, Firſte with deuoute prayer vnto almighty God, ſaiyng the woordes of the wyſe man: Gene me (good Lord) wiſe
Sapien. 9. dome, whiche ſtandeth by thy Throne: ſende hir from thy holy kyngdome of heauen, and from the throne of thy maieſtee, that ſhe maie be with me, and trauayle with me, to the intente I maie knowe, what vnto the maie be acceptable. I am willyng, good Lorde, to dooe my duetie. My duetie is to dooe iuſtice, whi-
Prouer. 4 che is more accepted of God, than to offre ſacrifice. wyſedome telleth me,
Sapien. 6. that They whiche obſerue iuſtice, ſhall iuſtly

iuſtly be iudged: and they that do learne thynges whiche be iuſte, ſhal fynde what to aunſwere. The trumpet ſoundeth in myne eare, and bydeth me to come. I wote not howe litle leyſoure I ſhall haue, to prepare for myne aunſwere. If I haue done wronge, or omitted to miniſtre iuſtice, for feare of diſpleaſyng my frende, or one in authoritee, whiche be mortall as I am: how ſhal I fynde out an aunſwere, ſeing I haue not iuſtice by me to teache me. Shall I ſaie, that I was aferde to done iuſtice, or to ſpeake truethe for feare of loſynge my frende, or diſpleaſyng my better? Nay nay, that aunſwere will not be iudged ſufficient: and therevpon ſhall I be ſhortly condemned. Was it not tolde me from myne infancie, that I ſhulde loue my lorde God with al myn herte, with all my ſoule, with all my myght, and with all my mynde: and my neighboure as my ſelfe? I muſte loue god aboue all men, and more than my ſelf. Chriſte ſaieth: He that loueth his father and mother more then me, is not woorthy of me. And he that loueth ſonne or daughter more than me, is not woorthy of me. Theophilactus, in re-
Luc. 10.
Matth. 10.
Theophilactus.
pour-

poundyng this place, ſaieth: Beholde, that we muſte hate our parentes and children, whan they will plucke vs awaie from Chriſte. And what worldly loue is to be compared to the loue that a man ought to haue to thoſe perſons, whom to loue nature hath ordeyned, & god hath cõmanded? Wherfore euery frende is inferiour to theim. And than no friendeſhippe maie plucke vs from CHRISTE. He that plucketh vs from truthe, iuſtice, and charitee, plucketh vs from Chriſte. Whome euer, whome ſhulde we feare more than god? Doeth not he ſaie to vs in his goſpel? Be not ye aferde of theim that do kyll the body, and after that thei haue no more that thei can doe. I will ſhewe you whom ye ſhall feare. Feare ye hym, who after he hath ſlayne, he hath power to throwe into euerlaſtyng fire. Truely I beade you be aferde of hym. And it folowyth in the ſame place: He that denyeth me before men, ſhall be denyed before the angels of God. He that denyeth truthe, that is to ſaie ſpeaketh agaynſte truthe, ſpeaketh not he agaynſt Chriſte? whiche is truthe it ſelfe? who ſhall excuſe hym, where truthe, that is Chriſte, ſhall be

Luc. 12.

bothe

bothe his accuſar and iudge? O lorde god, if I doe iuſtice, I loſe my friende, whiche death maie take from me: but I wynne the, good lorde, whiche haſte banquiſhed deathe, and ſhall euer lyue with the. If I doe not iuſtice, I pleaſe my friende, whiche bothe tyme and occaſion maie alter: but I make the myne ennemie, whom if I did kepe wolde neuer forſake me. If my chriſtiane brother doeth yll, and I doe not tell hym, I doe not obſerue the rules of charitee, whiche is god: and he that dwelleth in it, dwelleth in God, and God in hym. For I doe not loue my brother as my ſelfe, if I doe knowe hym diſpoſed to doe that thyng, whiche I wolde not doe, and is yll: and will not diſſuade hym, or exhorte hym to doe that thynge whiche I my ſelfe wolde doe, and is good. Doe not thou thynke (ſaieth ſaincte Auguſtine) that thou loueſt thy ſeruaunte, whan thou doeſt not correcte hym: Or doeſt thou loue thy childe, whan thou geueſt hym not diſcipline: or than loueſt thy neighbourre, whan thou doeſt not rebuke hym. This is not charitee, but flouthfulneſſe. Leat thy charitee be ſtrenute

1. Ioan. 4.

Auguſ. in epiſt. Io.

to

to amende and correct. If the maners be good, beleue in them: but if they be yll, spare not to amende theim. wherfore saincte John beadeth vs: My children (saieth he) leaue vs not loue with woorde and toung, but with deede and trouthe. Better is the woundynges of hym that doeth loue (saieth Salomon) than the sweete kysses of hym that doeth flater. Seing it is so, set a porter, good lorde, at my mouthe, and a doore of circumstaunce vnto my lyppes. Neuer take the woorde of truethe frome my mouthe. For I haue alwaie hoped in thy iudgementes. Our lord is my helper. I shall not feare, what man shall doo to me. But nowe what haue we to saie vnto wrathe, whiche is mixt with the bloudde in oure bodies, and lyeth therein priuyly wrapped lyke a sparke of wilde fier, hidde vnder asshes, vntyl some matter be mynistred, that offendeth our myndes, than brasteth it out, with a violet flame, & setteth the house on a fier, burnyng the pillars of raison, and doune falleth the roufe of charitie, and is therewith consumed. Wrathe (saith Salamon) hath no mercy, nor the brastyng out furye. And who maie suffre the

Ioan. c. 3.

Pro. 27.

Psal. 140.

Psal. 118.

Psal. 117.

Prou. 27

the violence of the spirite, whiche is exceedingly meued? But two meanes there be for to resist it. One by the often remembraunce of hir and hir contrarye byfore she inuadeth. He that somtyme beholdeth a persone, whyche is vehemently angry, how his face changeth, how his lyppes trembleth, his mouthe perchaunce someth, and his voyce is altered, his woordes disordred, his wittes dispersed, his reasone subuerted, a man in nature, a brute beast in figure, a diuell in coniecture: leat hym haue this fourme in remembrance, and consider his nature transformed. Assone as we bee prouoked to wrathe, leat vs immediately thinke, that they whiche beholde vs, will detest the same thing in vs, that we abhorred before in an other. If we be subiectes, or seruauntes, we shoulde refraine angre for our obedience, remembring that sayncte Paule saieth: Seruauntes be obedient to your carnall maisters with feare and dreade in simplicitie of your hartes, as vnto Christ. If we be maisters or rulers, leat vs consider, what our exaumple shall bee to them that be vnder vs, if it shal be yll, we sustayne double bourdeyne, theyr

Eph. 6.

and

and our owne. Of suche importaunce is wrathe, that where it is fermente, bothe reason and iustice be drowned.

Iacob. 1. The wrathe of a man (saieth saincte James) doethe not exercise the iustice of God. And therfore it hath ben thought of some wyse men, that it is not expedient to put in authoritie men, whiche of their nature are exceadyngly angry for euery occasion, leste they beyng stered with their naturall fiersenesse, and prouoked by their owne wilfull appetites, lyke to wylde beastes, in their rage doe tryuge thynges out of ordre, and punishe the innocent with the offendour, and doe other thynges, whereof they to late doe repent theim. whereof the worlde is full in daiely experience. An other meane (whiche Seneca de ira. lib. 3. doeth call the chiefe remedie) to the deferryng of wrath: that first the feruentues maie be abated, and the darke myste, whiche ouerieth the mynde, may either fall, or not be so thicke. It was a good doctrine to vs, though we be christen men, the lesson that Apollodorus the philosopher lefte to the emperour Augustus. When any occasion happeneth (saieth he) whiche maie prouoke

vnto the to angre: before that thou doest or saiest any thynge, remembre to reherce all the letters in the greke alphabete: In remembryng this lesson, and solowynge it, Augustus euer after refrained his angre, whereunto before he was of his nature disposed.

¶ Why shuld we disdayn to doe that, whiche so great an emperour didde? vnto whom in greatnesse of rule neuer any other myght be compared? Or by cause we be christen men, in the stede of the .xxiiii. letters of greke, we maie reherse distinctly the .x. gater nosier, either in latine or englishe. where in we shall haue this aduauntage, that in the rectifying these wordes, Forgeue vs our trespasses, as we forgeue them that doo trespasse against vs: We shalbe muche more stirred to remitte our displeasure, or at the leste waie to forbeare to be thus angry. Finally the forbearing shall make the angre more moderate. The inclination to wrath maie be well tempred by the remembraunce of pacience, howe beaulty in yt she is, and how well beloued, not of man onely, but also of god. The pacient person loketh longe yong, endureth wel his meate, and is seldome

greued with ſikneſſe. for cholere is not
ſtered, whiche being in a rage, bringeth
moſte terrydle feuers, and other diſea-
ſes more peinfull than death. The pa-
cient man euery man preiſeth, and wor-
thily. for he is lyke vnto Chriſt, whoſe
whole lyfe was the true paterne of pa-
cience. The angry man, all men dooe
diſpraiſe, though they ſaie nothynge:
for he reſembleth the deuill, whiche is
euer raging, and is the fountaine of an-
gre. Pacience in ſcripture is in al pla-
ces extolled, deſired, and wiſched. con-
trary wiſe impacience abhorred. Bleſ-
cob. 1. ſed is he (ſaieth ſaynt James) that ſuf-
freth temptacion. for whan he is proued,
he ſhall receiue the crowne of lyfe, whi-
che god hath promiſed to them that doo
loue hym. Many mo ſpyces maie bee
founde in holy ſcripture, to make a pre-
ſeruatiue, more holſome for mans ſoule
than tryakle is for the body, and will
lengar preſerue it: but ſuche as this is,
being often tymes vſed, ſhall preſerue
the ſenſes of the ſoule frome corruptio-
on, and than ſhall ſhe not die. but whan
the trumpet bloweth, although the bo-
dy be deade, yet ſhall ſhe go ſurely and
ſauſly to the throne of god, and claime
his

his mercye, whiche he hathe promiſed
to theym that beleue in hym, and kepe
his lawes. But if we dooe neglect it,
and ſuffre the deuill to preuaile againſt
vs, with his ſubtyll perſuaſions: the
ſenſes of the ſoule ſhall be taken frome
her, and ſhe ſhall be ſpiritually deade:
actually ſhe ſhall with her bodye, to
whome ſhe conſented, ariſe and come to
the iugement, trembling and quakynge
beholdyng aboue her Chriſt, who hath
redemed her, exedyngely angrye, de-
uilles on euery ſyde of her, abydynge
her ſentence, and all redye to ſwalowe
her. Under her hell, caſting out flames
of euerlaſtyng fire, ready to take her:
none there of her acquayntaunce: whi-
che ſhall bee than hable to helpe her.
Princis being in equall ieoperdie, with
her, and rycheſſe being tourned to poul-
ber. Theſe thynges be no fables, but
mattier true, and confyrmed by ſcrip-
ture. And who that hathe any other
ſuggeſtion or truſt vppon any excuſes,
he is not onely deceiued, but his opini-
on is alſo erronious. wherfore leat vs
haue the ſound of the trumpette in our
eares, at the leaſt in the mornynge and
euenynge, thinkynge that the ſonne of

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god cometh to the iugement, we knowe not what houre. Blessed (saith Christ) is the seruaunte, whom the lorde at his comyng fyndeth waking: hym shall he set in authoritee ouer his householde. This authoritee shall neuer be taken awaie, therein shall bee perpetuall quietnesse, and ioy neuer ceasing. This houshold is of the companie of moste blessed spirites, abundyng in charitee, knowlage, and gladnesse, in beholdynge continually in the most beautifull presence of god, the wounderfull and inspeakable warkes of his maiestee, in heuen, erthe, and in hell. whereon if we truely dooe thinke, we shall passe littell on the deuill and his systers, nor yet feare the saunde of the terrible trumpet: but desire with saincte Paule, to be separate and dissolued from this mortall body, and to bee with Christ oure lorde, who tenderly and most cōstantly loueth vs, and sayue wouldе haue vs, yf we dooe well oure dueties. who for that he suffred deth for vs, is worthy to receyue, power, diuinitee, sapience, fortitude, honour, glory, and blessing in worldes euerlasting. Amen.

luc. xii.

FINIS.

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